563 As already been said, the Buryat Mongols have a cultural
617 administration of their own in the Autonomous Soviet Republic named after them and in the national districts already listed. Using the Russian alphabet, they have created their own writing. Elementary schools have permeated the entire land, and there are also higher schools in the cities; hence, according to Soviet claims, illiteracy has been almost completely eliminated. Newspapers appear in the Buryat language, and in Ulan-Ude even a Buryat-Mongolian theater has been brought to life. Numerous cultural institutions provide political enlightenment. Like all autonomous regions in the USSR, the Buryat Mongol ASSR has, as it is called in Soviet literature, a culture which is national in form and Socialist in content. This goal is also strived for with the other old peoples. In the national districts such as the Chukchee (capital Anadyr') and the Koryak (capital Palma) have, so-called "Kultbazen" (culture bases) play an important role in this connection. Since continuous measures for influence and
[658] education are not possible with areas so large and populations so widely scattered over these areas, there have been created for this purpose culture bases which are visited on occasion by the natives. How life in such a culture center can be envisaged is described by Nicholas Mikhailov (Land of the Soviets, New York 1939, p. 187): "When a hunter or reindeer breeder enters a culture base, he is provided with food, and a bed is placed at his disposal. He is led into the museum, and the natural bases and the economy of his region is illustrated to him. He is shown the workshops, and, if necessary, his gun, his sled, or his clothing are repaired. He learns now to rear animals, to remove their hides and to prepare the hides, how to preserve fish and how to take care of sick reindeer. /112/ A doctor examines the hunter in a clinic and treats him as necessary. The new arrival takes a bath, attends the movie, and listens to the radio."

563 Apart from the Buryat, who have self-consciously taken their own fate into their hands, and the Chukchee and Koryak, who stand out above all others because of their important reindeer breeding and who can lead their own life apart from the rest of the world, all the other small peoples and remains of peoples are without significance for the development of the land, however interesting their ethnological remains are. Their existence in the broad wastes of their residential areas is limited to very primitive self-sufficiency or to the exchange of their products for other basic needs. Thus it was left to the Russians, not only to develop the land but also to bring it closer to the great economy and the world.

1/1 [cf. cat. 563, p. 115 -- Analyst]